

By supreme command of the king
It is strictly forbidden that /
any person should be so much
To disgrace this sacred soil.
It seems at first singular that any one
should be so much concerned that
we are all forever in advance for water-
proofing our minds against the
have a necessary and irresistible tendency
cause men to tell the truth. Christians
can see the necessity of being believed that
his law are all irresistibly forced upon
him. The man who is not a Christian
doubtless, the Protestant can see
that the sale of the Catholic priest of
the world is a necessary evil. He may
may lead us to pay more of so much money
the Lord, did not the good man have
the Catholic countries, and
that investing a private with the super-
natural power of excommunicating
imposition on the human mind, and
consequently. And the power of
the power of the Catholic Church
of God simply assumed by the be-
liever in the Catholic Church, and
priest. The pope, failing to con-
sider the thing as all, declines to see that
the power of the Catholic Church is
observation of the blood of Christ, these in

USE OF TOOLS BY ANIMALS

BY WILLIAM KENNETH COLEMAN.
(CONTINUED.)

USE OF TOOL & BIT

USE OF TOOLS BY ANIMALS.

keys similar emotions. The movements of the features and gestures of monkeys are understood by us, and

ment. The effect of that treatment was surely miraculous. As soon as Mrs. Berry had finished her manipulations, the little fellow rose from her lap and

man stronghold of Carrisbrook which constituted his royal residence as Lord of the Isle. This mode of lordly rule, through hereditary possession, continued down

from the scenes of his errors and his sufferings. In
charity, let us hope that he and his unhappy race have
long ere this found repose.

...than swift since even sliding

... through proprietary possession, continued down

Charles received his sentence; and upon the ground where, through decapitation, his spirit took its flight from the scene of his errors and his sufferings. In charity, let us hope that he and his unhappy race have long ere this found repose.

—

ment. The effect of that treatment was surely miraculous. As soon as Mrs. Berry had finished her manipulations, the little fellow rose from her lap and

ly rule, through a hereditary possession, continued down

AGRICULTURAL PUBLISHING HOUSE, CHICAGO.

THE INFLUENCE OF RELIGIOUS EN- THUSIASM OVER MORALS.

A Lecture Before the Chicago Philosophical Society, by Prof. V. B. Denslow,
L. L. D.

CONCLUSION

[illegible]

Religion is a necessary force in civilization, but it never includes all truth nor all duty. It needs the antagonism of vigorous conscientious and philosophic individualism, not only to prevent it from running civilization down into ecclesiastical bondage and barbarism, as illustrated by the great religious crimes, wars, and persecutions, of which I have said little to-night, because they have all made their due impressions on your minds already, but religion needs to be antagonized by a powerful philosophic individualism in order to express the joint operation of the two opposing forces, the whole truth and the whole duty of man.

[illegible]

This end religion unites minds into sects between whose members unity is produced, while reason or philosophy never unites any such minds. The latter is only a way to the crown. "Hear ye the Lord Philosophy says," "Hear me." In the latter case the teacher is a man, and he has no duty to teach another in the name of God excites the feeling that it is impudent. But in the former case, the teacher is God, and he has no duty to attempt to teach him any thing of his own superior wisdom. The teacher is God, and he knows that it is in the name of God always his vanity, subdues his pugnacity, and makes him ready to listen. He has no selfish motives, and he desires to be assured, and to rest concerning things we do not understand, concerning the mysterious forces of the universe, and the things of the future, to secure rewards, and avert punishments, to satisfy every mind except his

philosophical, its leaders and face toward unity, its avowed integrity and its spiritual life. It was and is a diverse, but philosophical club. All its congregations meet together at the sound of the same bell, kneel together, view together the same ceremonies, blend their voices together in the same hymns, and pray and practice together their heart and life in the same positions. Listen without expressed dissent, but in that same respectful silence, to the same doctrine, and thus unity is promoted by the same physical drill as in an army. So by the same drill, the same spiritual drill, the same school-room. August 1891, we tried to introduce "united worship into his philosophy, as a means to secure mental unity

[illegible]

"It looks like the ecclesiastical power to demand conformity is being used to censure a member that is, of course, the liberty to serve God, according to the moral power of any organization, carries with it inseparably the liberty to leave it. And, in leaving, to leave one's own church, and to join by each other to other church organizations in this service. And this in turn resolves a church into a moral community, without retaining authority, which feels no particular solicitude about saving anything from the church, and the minister's salary. The reformers could not set the congregations free from pope and church, and they were not free in morals. Free thought if it is to have moral code must lose it on expediency and sense of interest alone. It is the consummate selfishness of the modern age. The chief Intrenchment of Protestantism against an utter abandonment of all au-

Shall I attempt to sketch the advantages of that religious organization whose bright side is the unification of thought, whose dark side is clericalism? I was to print the bible that Faust invented type. It was to serve or overthrow religion that sciences and philosophy have been studied. They have not had the effect desired, but all their beneficence has resulted from the delusion that they would have that effect, just as the alchemic search for the philosopher's stone and the search for immortality and the astrologer's search for the hidden clews of human destiny revealed the undreamed-of glories of astronomy. To extend

THE LITURGICAL TRIUMPHS OF THE CROSS were the commissions to Oxford, Cambridge, Dartmouth, Harvard and Yale were founded, and that collegiate system which everywhere precedes the commonwealth of the United States. Motives have little to do with results. As a means of converting Indian Dartmouth failed. As a means of educating Webster failed. As a means of educating the masses of the people it has not abounded sufficiently in the good and abundant works of every kind, so that the class of men who want to brace their reputations by the display of their learning, have no philosophical school. Hypocrisy is the homage which vice pays to virtue. If there were no sound, healthy, valuable fair swimming, the only way to get a good swim would be to get a good swimmer. If there were no loud deep there would be no gulls hovering over its waters pecking and illustrating cor-

But I think that I would concede that civilization is in any more distinctive sense religious than it is in any other. Whence comes it that its intensity religiously? Whence comes it that only union of the glory of the pure and holy union of one man to another, and only union of one man to another from Greece, Rome and Germany, and only union of one man to another from the East and the West? Whence comes our Art, in all its varieties of poetry, painting, sculpture, music, gymnastics, and the like? Not from numbers and not from the power of numbers, but from the love and the Godlike reason. Whence comes it that the noblest of men, the noblest of nations, earnest themselves through the power of aspiration, and make it consist in the power of aspiration, and in the power of aspiration, prowess, health, physical nobility, and the like? Not from numbers and not from the power of numbers, but from the love and the Godlike reason. Whence comes it that the noblest of men, the noblest of nations, earnest themselves through the power of aspiration, and make it consist in the power of aspiration, and in the power of aspiration, prowess, health, physical nobility, and the like? Not from numbers and not from the power of numbers, but from the love and the Godlike reason. Whence comes it that the noblest of men, the noblest of nations, earnest themselves through the power of aspiration, and make it consist in the power of aspiration, and in the power of aspiration, prowess, health, physical nobility, and the like? Not from numbers and not from the power of numbers, but from the love and the Godlike reason.

bove the exaltation of the feminine virtues above the masculine, those that fit for suffering above those that fit for conquest, that has always made Christianity seem very few, and easy for women; awkward, heavy, and unbecomingly masculine for men. Ever become religious except through female influence. It is not the man that preaches the gospel, but it is his wife that converts him. He is not so much as intelligent by some few of affection, to act as her attorney. These feminine virtues are very useful to soften the asperities of the world after the masculine virtues have been exhausted. The world is not made for women's subjugation by man, so, if man should practice them they would cause his subjugation by nature. It is, his decline from his original position of elevation into poverty, weakness and barbarism.

[illegible]

The advantage of the irreligious position is that, in independence, integrity, and often dignity which it imparts to one's thoughts, investigations and statements of truth. It renders a man fitter for scientific work, for the study of the laws of physics, for historical narration, and often for representing and wielding government power. But, in general, the religious philosopher, and the religious physician are all contradictions, and are very likely to be frauds. When it attempts to promote the gospel, sectarianism is the very worst qualification a man can have for dealing with questions of science. The great apostle of the West was not a sectarian bigot of the question pattern; had he been as free from religion as Augustus Caesar, he would not

...persecuted the Christians. Had the
 ...as Lord Palmerston or Disraeli,
 ...with English blood, in the wars to recognize
 ...his holy sepulchre, he might have
 ...of the Saracens to his subject? Had
 ...the world would have been as free from the blood
 ...of Orange held creden in statesman-
 ...the contempt, they would not have cursed
 ...of mutual hate. Some one has said: "When
 ...certain it is that when saints are on the
 ...throned, the devil reigns." Highness is in
 ...the state, and religion itself flourish-
 ...constable. History is full with least bi-
 ...most integrity, an acme disclosed with
 ...least most indignantly to those on whom
 ...often purchased at the cost of painful
 ...more solitary than the hermit on Mount
 ...alone. In the degree that he
 ...loving this solitude is exile. By
 ...which is not to be compared with the

To sit on rocks, to muse o'er food and feed,
 To pace the shore since the fore'ds shady need,
 Where things that own not man's dominion
 dwell,
 And human foot hark ne'er or rarely
 been;
 To climb the trackless mountain all un-
 fold,
 With the wild flock that never needs a
 fold,
 To hope o'er steep and foaming falls to lean,
 To seek the solitude; the best to hold
 converse with nature's pharms, and view
 her shores unroll'd.
 But vain the crowd, the him, the
 shock of men,
 To see, to hear, to feel, and to possess;
 To see the world, to tread the world
 With none to bless us, none whom we can
 bless;
 To come with kindred consciences en-
 dued,

If we were not, would seem to smile at
Of all that followed, flattered, sought and
sued,
This is to be alone; this, this is solitude
To differ from prevailing sects and
schools whether of the religious or the irrel-
igious in one's views of life, duty and de-
tiny adds to the gloom of solitude the very
garrets of suspicion. It is to live un-
der another God, in another life.

[illegible][illegible]

Whether Moses found the decalogue engraved on tablets of stone is less important than the fact that he stumbled in engraving it on the face of the human mind. It is on their eternal succession are more important than the stone. Whether Jesus was of an inadequate conception or whether he rose from the dead is less important than the fact that he is the most influential mind that ever walked the earth by virtue of his vaster influence upon the intellectual and moral development. Next to him probably ranks Buddha, the Hindu, whose whole life is the sight of a slave beaten by the lash to ascend voluntarily from the palace to the

hovel, and became and continued for years a slave. In order that, having been made perfect through suffering, he might, not by war but by love, gently lead the masters out of despotism and the bondsmen into liberty. Resembling Jesus more nearly than any other in the benevolence of his life, he resembles him also in the extent and nature of his influence. And next to these might rank Confucius, Moses, Mohammed.

[illegible]

Happiest and sanest is he to whom the day discloses his near work and useful knowledge, and the night his rest and gleams of other worlds, to whom observation, reason, and experiment unfold their daily lessons of utility and with regular alternation. Religion lifts up its sombre, gloomy wings, dripping with darkness from the clouds like the night that through them may glint and glister the stars of a loftier hope, trembling, wavering, twinkling hope. It

should be rolled away, as a scroll, and death, as an eternal sleep, should prove that these glistening hopes were delusive; that in grasping for the dazzling prize of immortality our ambition had o'er-leaped the benediction which guides the universe, if there be any sentient mind in it, who will not seek that which is cut, those stars extinguished, they will weep for pity, that fate was not more just to those who dreamed so nobly. But if aught of these sublime and heavenly visions, which through all ages have canonized the earth in its darkest hours with unnumbered and celestial glories, is to be realized; if indeed, the enfranchised soul Eternally bounded, and eternally soaring, though unseen, but saying all:

thought seemed, nor seeing any
 All, all in the world, all in the world,
 Bathed at survey, shall it recall.
 Before creation peopled earth
 In the chaos of the chaos beat,
 And where the furthest heaven had birth
 The spirit thrice its rising kept,
 And the first future of the world makes
 Its glance dilate o'er all to be,
 While sun in western system breaks
 First light on western quaternities
 Above, as love, hate, hope, or fear,
 It lives all in the world to be,
 Its age is lost like earthly year,
 Its years as moments shall endure,
 Its age is with the world to live,
 O'er all, through all its thoughts shall fly
 A nameless and eternal thing,
 If this or aught like this vision be
 In our after death experience, as we look
 On the world as it is, and the world
 Which came to dull our sense of these
 Bright religious dreams, we shall say, why
 Didst thou, O world, thyself so make
 Lighted up the world? It was night, deep,
 Luminous, mysterious night—aye, dark—

[illegible]

IMPORTANT CONTRIBUTIONS

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE RELIGIOUS PHILOSOPHY.

The Authors of Nature.

ST. LOUIS, MO., DECEMBER 8, 1877.

The following little poem, written by one of our contributors, is a most excellent one, and is well worth a place in the "Voices from the People" column. It is a most excellent one, and is well worth a place in the "Voices from the People" column. It is a most excellent one, and is well worth a place in the "Voices from the People" column.

Listen, O listen! the tempest's refrain!

The ship and the waters take the strain!

The winds in the wind, and the white foam's

milieu,

Are chanting their psalms on the strings of the

air.

The voice of death and the storm peaks of them;

Are notes to thy lute that echo afar,

Not words that are gone like the songs of a

seraph.

Not cease they forever at ocean's or

shore.

The wail of the ocean, with peaty-white

foam,

Are lurching forward the chords of the

strand,

Unceasing, unceasing, and ever and

over,

Over the waters and over the land.

The trees bow them low in the forest

cathedral,

As soon may be swept by the pathos of

prayer,

O, Mary of Ephesus, the white

lilies,

And freely bestowed as the ambient

air.

The murmur of brooklet from upland to

meadow,

The voices of the sea, from the

harbour,

Harmoniously sweet as the gospel of

Christ,

That fall on his hearers around

Gallilee.

The lark of the zephyr at twilight of evening,

O, never!—thine was never and

fair,

With thy boundless to fall on

us!

Aye, Nature is vocal with

charmings.

From summit of mountain to

depth of the sea,

Unceasing, unceasing, and ever and

over,

With all things that are

ever shall be.

"Call Me Not Dead."

Call me not dead when I, indeed, have

gone into the company of the

reviving.

For I am not dead, and I am not

dead.

But I am not dead, and I am not

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But I am not dead, and I am not

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RELIGIO-PHILOSOPHICAL JOURNAL.

THE INDIAN.

Spirit's Test to be More

The Remark (D. T.) Thomas contains the following:

At our recent Col. West, who comes to me

with a most interesting story of a

man, who, he says, had been

in the service of the

government, and who, he

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the world my countrymen &

ANSWER:—We notice a general tendency which will bring about that result. You will remember if you have watched and studied the course of history, the great

deny in time past, was the suppression of the individual, and the tendency of certain states to become despotic, and to oppress the state, in monarchies or centralized governments. The reaction from that is republicanism—the recognition of the individual as the basis of the state. The state produces a kind of selfishness and anarchy. You are now upon the highest wave of the reaction from that. It is the recognition on the right of the individual to what he can as a person do for himself. It is the recognition of a right for a certain equivalent which he has put in, and he is entitled to get back. It is referred to the law of merit. At one time property was taken possession of by force of arms and carried away. It is now taken possession of by force of law. It is the past individual to the individual step-after step in advance. The individual to-day, remember, does not do the thing for himself, he does it for the benefit of the light like the brigand, does not carry away captives as in times of slavery. There are no more slaves, and the individual is free from strategy and various devices, and is free from the less fortunate brigand who must be his possessor. This is a step in advance, and it is the step in advance, and it is the step in advance that I am arguing that it will be just as wrong to

take advantage of a brother man not so far from the Communist position. The Communist position is not an advantage in physical force, for the reason that he would be as much an object of consideration and could not build up a subject of attack. The Communist position is not an indication of the signs of the time, for the surest world is becoming more fraternalistic. We may justly consider that the nation which will withdraw any step in that direction will be the loser.

Getreulich—In reference to the Communist position, I think it is not so much the thing enough to state whether he means the Communist of France, or Germany, or other lands. The Communist differs essentially in his relation to the workingman, and is essentially from trade organizations, and the workingman's party of this country. He has their special tenets like differences in relation to the workingman. The doctrine of the Communist of Paris are taken by the results, certainly there are no good in the name; not the right principle, but the results of the workingman's organization, just as wrong as the original or

[illegible][illegible][illegible]

Prepared by H. R. STEVENS, Boston
Mass.
VEGETINE IS SOLD BY ALL DRUGGISTS

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Male and Male, Male Mating and Female Mating, The
Growth and Development of Male, Female, and Ju-
venile.

veyed is dependent upon so many conditions that it must be accepted with hesitation.

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THE ARTS AND SCIENCES, LITERATURE, PHILOSOPHY, ROMANCE AND GENERAL RECREATION

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a 'Hearing.

VOL. XXIII.

JNO. C. BUNDY, Editor.

CHICAGO, DECEMBER 22, 1877.

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SINGLE COPIES EIGHT CENTS.

The Christ

All hail the dear memorial morn
Of Bethlehem's transcendent star,
The heaven-enthroned and lowly born
Of Nazareth's land afar!
No poet, or e'er shall be,
Thus free can wake a grander chord
Of Nature's universal melody
Than this great poem of the Lord
The Lord, Redeemer, Prince and King,
The gentlest, chanciest, choicest power,
Whom all the world's gladness sing,
Whose wisdom all the world's shall prove,
Yielding no homage unto clay.
To ancient sages, wisdom's heir,
My soul would surely homage tender,
Before the principle divine,
Descend thy thrills along
The pathway of divinity,
And breaketh into words of song
The ocean of infinity.
As old as God, as young as Truth,
The Ever-present ere he be,
It blends the types of age and youth
Into celestial harmony.
And creation's life of God's love
Pledged to life, It cannot die,
But all its spirit germs must draw
From all the mounds that round them lie,
From the dust of Ham's race and Eve,
Through saint and prophet, sage and seer,
To virgin generations unroll,
That still grander types appear.
To virgin intuition given,
By the eternally Unseen,
It trembled down the bars of heaven
And burst through the gates of Nazareth,
From Bethlehem to Calvary,
It faltered not in word or life,
Nor did the Roman eagle
Could jar its melody divine.
Still it proclaims across the sky
Of mortal care, and pain, and strife,
That the Christian's battle shall be
The resurrection and the life.
Its crucifying notes are here
In all their mad and dark array—
The cross and the shroud and the spear,
As then, are thrust on life to-day.
The scorn, the scorn, the taunt and jibe,
The traitor's kiss, the dark device,
The traitor's sword and the traitor's lie,
The coward who denied him thither;
But fading o'er their thunder-bass,
And dark purples and reds and rolls,
Pleading of all its every race
That Love the universal course.

Baltimore, Dec. 1871. Mrs. F. O. Hagar.

Bonnie Madeline

BY KENNA TUTTLE.

Bonnie! Madeline leaped from her balcony,
Fresh as a young rose unopened a day,
Watching as the night in their slippers of silver
Waltzed to the music of the moonlight and day,
High o'er the earth in her robes of majesty
Bathed the white moon like the Lady of Peace,
Never in company, never in love with a peer,
Blissful to the moonlight and always at ease.

Lady of purity, lady of peace,
Sanguine Madeline, would I were calm as the moon,
Blissful to the moonlight and always at ease,
Beneath the red blood blooming up to my brow!

Never an answer came down to the questioner,
Never a smile lit the sweet face of peace,
Blissful to the moonlight and always at ease,
What could she know of the heart of a girl?

Still and alone was the lady of a still,
Blissful to the moonlight and always at ease,
Bonnie! Madeline came when her lover's voice
Lowly and fervently uttered her name.

Lady of purity, lady of peace,
Sanguine Madeline, would I were calm as the moon,
Blissful to the moonlight and always at ease,
Out on the bay were two faces most beautiful.

One was the Lady of Peace from the sky,
One was the face of the Bonnie! Madeline,
Blissful to the moonlight and always at ease,
Up to the feet of the knight of Leishenrae.

Never so high as the face of the moon—
Blissful to the moonlight and always at ease,
Out on the bay in the twilight of day,
Lady of purity, lady of peace

Lady of purity, lady of peace
Sanguine Madeline, would I were calm as the moon,
Blissful to the moonlight and always at ease,
Beneath the red blood blooming up to my brow!

Bonnie! Madeline, Why should you ask of her,
Never a questioner breaks her peace,
Blissful to the moonlight and always at ease,
"Let the white princess rest at her ease."

Into her eyes crept a shimmer of sorrow,
Blissful to the moonlight and always at ease,
Made of a bud that was joy, and a blossom,
Fleek and full from the rose tree of bliss.

Lady of purity, lady of peace,
Sanguine Madeline, would I were calm as the moon,
Blissful to the moonlight and always at ease,
"To rest the creeping waves, crystal and bright,
Blissful to the moonlight and always at ease,
Waltz! Grove Farm.

The Recording Ey

[illegible][illegible][illegible][illegible]

believe in the final supremacy of the eternal principles of right and justice. Though they may be suppressed for a while, they must ultimately triumph over all opposition.—*Truth Seeker.*

The most ancient manuscripts not
tant are those written in the Sanskrit
language. A recent examination of the
used for the Vedas discloses the secret
the stock was saturated with arsenic,
the insects which it thus became
attackable by worms and insects. —
Spiritual Magazine.

THE "POLTER GHOST" OR "THE GHOST THAT THROWS."

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Continued on 3th Page.

Philadelphia Baptist ministers suggest
ayer as a remedy for the hard times, but
one faithless soul said it wd be of no

[illegible]

* * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

as Hunkley soon, for insertion in next issue, earlier
when possible.

23-10-38

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